1:Nimuendajú E-5 (1941-1942) 1952
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Clan ãu/nɨ[a]

(Horse turkey, *meleagris ocellata*)

Personal Name	Meaning	Analysis
♂ ʔkira-kɨ	[turkey] that grows a tail	ʔ, to form; kɨra', tail [of a bird]
♂ tĩ'a'kɨra-kɨ	[turkey] spreading tail in fan	tĩ, to spread tail in a fan; kɨra', tail [of a bird]
ʔ ãua'ĉi-na	[turkey] that arrives suddenly	ãu, to arrive; a'ĉi, suddenly. The turkey, after bathing in the clay pit of the taitetãs, dries itself by hopping out with a sudden leap.
ʔ mãĩ'tɨ-na	[turkey] of good sight	mã, good; ĩ'tɨ, eye, vision, sight

Certain persons, old women especially, command a rich repertoire of various clan names, hence they are summoned and consulted when a child is to be given a name. According to Monteiro Noronha and those who quote him, the name was given after circumcision, that is, "shortly after birth." "This [circumcision] ceremony is a result[a] of giving a name to the children with celebrations [and] dances in the presence of a horrible figure which is said to be the Devil [dance mask]."[b]

Today the name is given when the child is one day old, after the bath; it is conferred by a maternal relative, a member of the moiety complementary to the child's, with a preference for the grandmother in whose house the parents and relatives have gathered with the newborn infant. First, however, names are proposed by one of the women who understand these things, as mentioned above, who are invited for this purpose. Afterward the name is newly proclaimed and confirmed at the ceremony of painting the child red with urucú, when it begins to crawl, and at the hair-plucking ceremony, when the child is two years old. The proclamation of the name is always accompanied by the shout of "ye[a]!" and the raising of the child's ornaments into the air.

Nowadays, the Tukuna, except some children, are all baptized by Capuchin friars of São Paulo de Olivença and bear Portuguese names, often pronounced so as to be quite unrecognizable. Some persons are known only by their baptismal names, even among their tribesmen; but without exception all have and know their native names, and I never observed on the part of the owners any reluctance to divulge their names when asked to do so.

Moieties

The Tukuna refer to the clan quite frequently, but never to the moiety, yet the latter is of much greater importance. The principal function of the moieties is exogamy, although the Tukuna are not aware of the existence of their dual organization; they know only that members of certain clans may not marry members of certain others.

[a] Literal translation. The statements are contradictory: "name given after circumcision"; "[circumcision] a result of giving a name."—Trans.

[b] Monteiro Noronha, § 140.

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apart, which is correlated with their lack of social organisation other than blood ties. When drunk they quarrel and often cause injuries and death. In their dealings with the Neo-Brazilians, both parties exhibit their worst qualities. Nevertheless, the *Tucuna* are not unsociable and frequently visit one another and hold festive meetings, when they work collectively for their host. They retain tenaciously their original spiritual culture, although hard work has brought important material improvements. They now have good firearms, tools, clothes, and sewing machines, and they live in financial independence. Some, however, enticed to industrial establishments (rum factories) of the civilized people, become proletarian and then degenerate.

Moieties and clans.—The *Tucuna* are divided into two exogamous, unnamed patrilineal moieties, associated respectively with the east and west. One has 15 unlocalized, patrilineal sibs with tree names; the other has 21 sibs with bird names. Neither the clans nor moieties have outward distinguishing features, except for the private use of certain musical instruments on ceremonial occasions. There is no clear relationship between clan members and their eponym, except that a person's name refers obscurely to certain qualities of the animal or plant, thus revealing his clan. A person is named by his maternal relatives the day after his birth.

The *Tucuna* maintain moiety exogamy with strict inflexibility, and in 1941 still punished violations with death. They regard incest as a sin against the goddess Taé, who punishes it by making one insane during his life and by annihilating his soul after his death.

LIFE CYCLE

Birth and childhood.—After coitus, conception depends on Taé, who gives a soul to children. Abortion and infanticide are practiced, especially when the father is a Neo-Brazilian, as the child would be disqualified for sib and moiety membership. Otherwise, it is believed that infanticide is a sin and that Taé punishes the soul of the perpetrator after death.

Childbirth takes place in a temporary shelter prepared in the bush near the house. The newborn child is immediately painted with genipa. Both parents are confined and diet until the umbilical cord drops off. Children are carried in a woven cotton sling passing over a shoulder. Slings are double in part, so that a child sits in one portion while the other supports its back.

When a child begins to crawl, there is a feast in which it is painted with urucú and covered with bits of parrot feathers while the paint is still sticky. At another feast, formerly celebrated when the child was 2 but now when it is 4, its hair is pulled out and its ears pierced. Contrary to certain authors, this operation does not endanger a child's life. About 8 months later there is a supplementary feast when the hair, having grown again, is trimmed, and the relics of the previous feast are burned.